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Vol. X

LUDHIANA:—January 5th, 1906

No. 1.

FOREIGN TELEGRAMS.

London, Dec. 28.

Part of the first corps returning from Manchuria proceeds to Livonia to suppress the riots. Over two hundred casualties have taken place in revolutionary fighting at Kharhoff. Besides the committee sixty to seventy of the most dangerous of the revolutionaries were arrested at St. Petersburg last evening. This marks the failure to effect a rising at St. Petersburg similar to the one at Moscow.

The insurgents at Moscow yesterday greatly extended their barricades, hemming in the centre of the city.

Mr. John Burns in his electoral speech at Battersea advocated giving the people better access to land in order to avoid rush on the towns. In colonial matters he was for the equal rights of all whites, and would do his best to see South Africa given responsible government as soon as possible under the flag of freedom and not the upas tree of Chinese labour. He deprecated orientalist imperialism of which Somaliland was a fruit and South Africa rotten ripe products.

London, Dec. 29.

Fighting continues at Moscow on the same lines as yesterday. General Mischenko, the famous Cossack leader in the late war, has arrived at Moscow and commands the grenadiers. Minor encounters continue at St. Petersburg and Warsaw.

The revolutionists at Moscow are still holding their own. They have broken into the house of the chief of the Secret Police who was slaughtered by them.

A mammoth floating dock named the *Dovey* for the American navy in the Philippines started yesterday across the Atlantic and proceeds via Suez.

Allahabad, Dec. 29.

The second General Assembly of the Presbyterian Church in India has just closed its sessions at Nagpur. The presbyteries elected seventy-seven delegates to the assembly.

Much of the time of the Assembly was given to questions of organisation in connection with reports of committees. There still remains a good deal to be done in this direction, as the church includes representatives from Scotch, Irish, English, Canadian and American churches. Much interest was manifested in the discussion of the question of the baptism of a Hindu with two wives, both of whom are ready to be baptised with him. The question was finally referred to the presbyteries for discussion and report.

The recent assembly shows that the Presbyterian Union is an accomplished fact. There is little doubt that each succeeding assembly will grow in importance.

London, Dec. 30.

Latest advices from Russia state that order has been completely restored in Moscow, and trade and traffic are proceeding as in normal times.

The revolution at Moscow appears to have collapsed with extraordinary suddenness. It is impossible yet to estimate the extent of the damage and the numbers of killed and wounded but it is expected that the first estimates of the slaughter by artillery will prove to have been exaggerated.

It is generally felt that the Government has gained an important moral victory.

London, Dec. 31.

A St. Petersburg despatch says that the Government is confident that the back of the revolution was broken with the collapse at Moscow where the revolutionaries after endeavouring to treat were driven into a quarter and surrounded by troops and exposed to artillery fire. Numbers were killed and the remainder fled.

London, Dec. 30.

A *Daily Telegraph* despatch from Tokio states that three of the Northern provinces of Japan are confronted with the worst famine known for sixty years and 680,000 persons are already in the last extremity.

London, Dec. 31.

The Frankfurt and Hamburg Chambers of Commerce, after most cordial speeches, have passed resolutions to support the movement for better Anglo-German relations.

Twenty six of the committee of the Anti-Military Association tried in Paris have been convicted. Professor Herve, the apostle of the movement, is sentenced to four years and M. Urbain Gohier, a prominent Dreyfusard, to one year's imprisonment, and others to from six months to three years. They all sang the international when leaving the dock.

To be Knights Commanders.

Mr. Joseph Bampfylde Fuller.
Lieutenant-Colonel Harold Arthur Deane.
Sir Edward Fitzgerald Law.
His Highness Raja Bhure Singh, of Chamba.

To be Companions.

Mr. John William Pitt Muir Mackenzie.
Mr. Justice Cecil Michael Wilford Brett.
Mr. Apear Alexander Apear.
Mr. Lancelot Hare, Indian Civil Service.
Navab Bahadur Khwaja Salimullah, of Dacca.
Mr. Herbert Bradley, Indian Civil Service.
Mr. James McCrone Donie, Indian Civil Service.
Mr. Frank Campbell Gates, Indian Civil Service.
Mr. George Casson Walker, Indian Civil Service.
Mr. John Mitchell Holmes, Indian Civil Service.
Mr. Percy Seymour Vessey Fitzgerald, lately Political Agent, Mahi Kantha.

London, Jan. 2.

General Sollohub, the new Governor-General of the Baltic Provinces, with a strong force, has reached Riga and issued a conciliatory proclamation. Later on, three hundred workmen surprised a detachment of dragoons at Riga killing eleven and wounding fourteen. Eight workmen were killed. General Sollohub reports the initial movements of three forces under Generals Bendt, Meynhardt and Orloff who are repairing the railways as they proceed.

"At a meeting held at Benares to consider the possibility of founding a Hindu University it was announced that the Hon'ble Munshi Madho Lal had promised a donation of three lakhs of rupees. Two anonymous donors gave similar amounts. The promoters calculate that a crore of rupees will be needed to give full effect to the scheme.

EDITORIAL NOTES.

"Just when thou wilt, O Master, call,
Or at the noon, or evening fall,
Or in the dark, or in the light—
Just when thou wilt it must be right."

:O:

The Week of Prayer begins with Sunday, January 7th, 1906. The call of the Evangelical Alliance to a world-wide Prayer Meeting to continue for Seven days is set forth in the following appropriate letter:—

BELOVED BRETHREN IN CHRIST,

With the beginning of another year the wonted invitation to prayer issued by the Evangelical Alliance goes forth again, bidding you join the world-wide circle of "supplications, prayers, intercessions, and giving of thanks for all men" (1 Timothy ii. 1) for the 59th successive year. There are years and seasons when the call is particularly that "men ought always to pray and not to faint" (Luke xviii. 1), as implying that the delay in the expected answer may cause the prayers to wax feeble and even cease. But there are also other times when we are "always in every prayer making request with joy" (Philippians i. 4), because of the abundant answers that are being richly bestowed.

More like the latter than the former is the present condition of the Church of Christ to-day; for the past months have been full of fresh encouragement and cheer. Whereas, in many former years we have prayed and longed without seeing the near fulfilment of our desires, now there is a sound on many sides as of abundance of rain. From many lands and places there come reports that the tide has turned, and the flood tide has begun. The droppings have become showers, and the showers "a plentiful rain whereby Thou didst confirm Thine inheritance when it was weary" (Psalm lxxviii. 9). Now therefore with fresh energy and encouragement, with renewed zeal and hope, we are called to the labour of prayer; aye, to "labour fervently in prayer" (Colossians iv. 12), that nothing may hinder or arrest the progress of blessing now begun; that the living Churches, as in the early days, may be "of one heart and of one soul" (Acts iv. 32); that the work of God, the extension of His kingdom, the hastening of the coming of Christ, may be the aim and longing of all His people.

The Church itself needs prayer, amid ever fresh dangers from without and within; prayer against evil on all sides, prayer in trials, persecutions, and perils; prayer for progress and awakening to the full call of God; prayer for its homes, and its rising generation, its ministers and workers and communicants, its attendants, and enquirers.

The world needs prayer, amid its troubles and difficul-

ties, its wars and rumours of war; prayer that there may be a lengthening of tranquillity and opportunities for the spread of the Gospel, so that all the people of God may speedily be gathered out; prayer that the way may be prepared for the Lord's return, and from all nations made ready a people prepared for the Lord (Luke i. 17).

Let us not forget that prayer is the best work, and perhaps the hardest, that a Christian soul or a Christian Church can give. May God open the eyes of all His people to their real power in prayer, and make in all lands this coming Week of Prayer a time of putting Him to the proof (Malachi iii. 10) that they may "stir up themselves to take hold of God" (Isaiah lxiv. 7); may "take hold of His strength" (Isaiah xxvii. 5); "may have power with God and prevail" (Hosea xii. 3-4).

We are, beloved friends,

Yours Brothers in the Service of the Master.

The Secretary of the Punjab Sunday School Union desires to notify the public that the next Annual Conference will be held at Ludhiana on Feb. 28th—March 1st, 1906. It will be followed by the Annual Meeting of the Punjab Christian Endeavour Society which meets on March 2nd at the same place. The programmes of these Meetings will be published later on. It is to be hoped that we shall have a large attendance of delegates on that occasion.

This seems to be a year marked by conventions. Four conventions of Christian workers have been planned in connection with the visit of Dr. Howard Agnew Johnston to the Panjab. Two will have passed before the issue of this paper. Two more will yet be held; one at Ludhiana Jan. 5—9 and another at Lahore beginning Jan. 11th. Lectures of a popular character will be arranged for in both these cities, which will be locally advertised. Much good is expected from these meetings.

An earnest Christian gentleman has sent out to his brethren throughout the world a letter which we venture to reproduce believing it will be a help to many of the Lord's people who read the *Nur Afshan*. The writer is E. D. Sniffen Esq of New York City. U. S. A.

"Dear Friend:

I trust that the enclosed, sent in His name, may be a happy reminder of the season celebrated when you receive it.

The conditions and circumstances that surround you are appreciated and daily prayer is offered that the presence of the Master shall go with you always and everywhere, enriching, guiding, empowering and using you for His own eternal purposes.

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Nothing too great to ask or expect, for we have a wonder-working God. He is always working wonders; that is one of His designations in the Word of God; and prayer is the special department in which His wonder-working appears. It is His "everlasting sign which shall not be cut off."

"He that loseth his life in this world shall save it unto life eternal."

Do the emissaries of the evil one give you a hard time? What is the use of carrying a cross if you have nothing to carry on it?

In times of perplexity and danger, if it be God's purpose to deliver, he has thousands of unseen methods, to any one of which He may resort, when to the eye of sense, there seems not a shadow of a hope; exercise faith and patience. "Stand still and see the salvation of God."

I believe that prophecy and the infallibility of Holy Scripture are pole-points which should be kept centred in every loyal heart and continuously proclaimed.

That what God has to say about the "To-morrow" which is coming towards us, and towards which we are swiftly going, should never be kept before the people, saved and unsaved.

That too much emphasis cannot be laid upon the Coming of the Lord, it is the supreme hope of the true Church, the only hope for the world.

That the Bible, the inerrant and infallible Word of God, cannot be too highly exalted; it is the only light for spiritual minds in a world of spiritual darkness; it is the only light at the edge of the grave.

JESUS, His was a life of martyrdom,

His was a life-long solitude,

His only companion grief,

His only confidant God.

"I cannot conceive it, but oh, I believe it:

That wonderful love of my God."

Yours in His love and in the hope of His speedy return."

GOD ANSWERS PRAYER.

I know not by what methods rare,
But this I know—God answers prayer.

I know not when he sends the word
That tells us fervent prayer is heard.

I know it cometh soon or late;
Therefore we need to pray and wait.

I know not if the blessing sought
Will come in just the guise I thought.

I leave my prayers with him alone
Whose will is wiser than my own.

—The Christian Register.

OUR DUTY

(FOR SUNDAY SCHOOL TEACHERS.)

By MRS. HALLOWES.

"So nigh to glory is our dust
So nigh to God is man,
When Duty whispers low 'Thou' must
The soul replies, 'I can.'"

The late Lord Shaftesbury said, "Hundreds and thousands of young men and women enter into a career of vice in utter ignorance of the nature and end of such a course. Not until they have drunk in the poison that has been instilled in small doses, do they see or feel the career to be one from which it is difficult to retire."

If this is true, what real help do we give to the young people under our care in their fight with sin?

Why is it that so many who have been in Sunday Schools are to be found among the degraded men and women of our streets?

"Forewarned is forearmed," says the proverb. Are we arming our scholars by warning and teaching them? Surely we who are teachers are not worthy of the name if we rest satisfied with instruction, destitute of warning as to those numerous pitfalls, which, because they are concealed by the flowers of pleasure, are specially adapted to entrap the unwary.

Secretly and insidiously Immorality is everywhere. It finds its way into the Church, it ventures into our Christian homes, and even on the thresholds of our Sunday Schools it lifts its hideous head. Of all sins it is the one which works most widespread harm and misery. Each thought of sin thickens the veil that hides the spiritual from us. Only the pure in heart can see God.

How strangely silent are our pulpits? Our public teachers seem with almost one consent to ignore this subjects.

The preaching of the Seventh Commandment, which is quite as much a part of divine legislation as any other of the nine, is tacitly abandoned; society demands this silence and is obeyed! Under these circumstances what is to be the attitude of those who guide the young?

"I was never told anything about these sins," wailed a girl who had drifted into degradation.

The difficulty of broaching the subject of Purity is constantly urged as an excuse for silence; but surely the difficulty does not absolve from the duty. We have the Word of God as a model of teaching. This does not hesitate to denounce vice; and in many thousands of cases these Biblical warnings must have been instrumental in salvation from impurity. Yet there are some so ultra-refined that they would expurgate our Bibles of all these passages. Our Lord speaks plainly of adulteries and fornications as the things



which defile a man, and in most of the Epistles warnings are found of the same kind.

We must give up this policy of silence, for every real duty may be done delicately, and God has given us language with words which, well chosen, need shock no one, even the most sensitive. Our duty is plain, remembering that boys and girls often go wrong for want of guidance, and that many are living to-day fallen and degraded who might have been different, if their Sunday School teachers had been faithful. We dare not refrain.

What is Purity? Is it so fragile a thing that the knowledge of human life as made by God destroys it? Is it as frail and evanescent as the dust on the wing of a butterfly, or the bloom on a peach, which a touch may destroy? A thousand times "No." The Purity we covet for our youth is something stronger and more enduring than Innocence. It is a militant virtue which can know the evil and fight it, even as the Purity of Christ, who knew what was in man—all the depths of sin, and yet was the pure and spotless One. It is *excusing* sin which damages and degrades; knowledge which hates and contends against vice does not soil.

Reverent and courageous plain-speaking cannot do harm. Take up this subject prayerfully. The following suggestions may be found of use—

1. Let Superintendents bring this matter before men teachers, and let the senior women teachers confer together and bring it before the teachers of girls.
2. Let the prayer-meeting once a quarter be devoted to seeking the guidance of the Holy Spirit in this matter (remembering that when Moses of old shrank from the task of speaking to Pharaoh, the Word of the Lord came to him, "Who made man's mouth? Have not I, the Lord? Now, therefore, go, and I will be with thy mouth, and will teach thee what thou shalt say.")
3. Appoint a literature committee to discover, and examine, and, if necessary, write suitable booklets and leaflets for boys and girls. Much may be done by lending such, and, when they are returned, adding a few earnest words confirming the teaching therein. Confidential conversation between scholar and teacher will not be difficult, but let it be remembered that too much insistence upon one subject is to be avoided.
4. Once a year at least arrange meetings, and get some outside speaker, preacher, or doctor to enforce the truths of purity, one who will uphold the law of God as equal for man and woman, and not a law which seeks to make unchastity safe for men, while it gives authority to hunt up, and hound down, outrage and imprison women on behalf of men.
5. Enlist the big boys and girls on your side in the care and watchfulness of the younger ones. By this means they

can be taught, and loose habits and evil talk more easily discovered.

6. Do not merely hint at possible temptations: tell your scholars where they may expect to be tried. Put a buttress on the practical side of their life. With girls and boys, the subject of love and marriage must be faithfully dealt with, and to this end, let teachers see that they themselves have high ideals of manly and womanly excellence.

Let teachers of boys speak with emphatic scorn of the meanness and cruelty which deceives and degrades a girl, and then desert her.

7. Impress on all your scholars the great importance of guarding their thoughts from all evil.—Prov. xxiv. 9.

Warm them against poisoning their life at its fountain springs, by reading bad and foolish books (*Isaiah* lv. 2); or encouraging foolish talking or jesting, which are not be fitting.—*Eph.* v. 4. R. v. *Little Corner Series.*

Daughters at Ease!

Is life a dalliance ground,
Nothing but pleasure round,
Can no high aim be found,
More than to please?

Sisters arise!

Your country in its need,
Your brothers humbly plead,
You may in word and deed,
Be strong and wise.

Mothers of Men!

Send forth each son a Knight,
Gird on his armour bright,
For your ideals to fight,
He'll conquer then.

MABEL ATKINS.

PLEASANT THOUGHTS.

How careful we should be to guard our thoughts! If they are pleasant, we will have pleasant faces and kind ways. We will gain treasures for days of adversity, upon which we can draw when other sources of enjoyment fail. Old age will be happy through them, for they will be used as material from which to build homes of refuge wherein we find comfort and delight when the windows are darkened and we are forced to keep company most of our time with what is within us. When stormed by the outward things of this life, or when weakness forbids the use of what made up the happiness of active life, we can retire to the soul, and, finding it full of pleasant thoughts of God and immortality, therein be safe and happy. By the will which God has given you, and which he stands pledged to strengthen if you will use its power from day to day, you can have divine help in the control of your thoughts.

"Altruism" is not a twentieth-century discovery; thirty-four centuries ago it was enacted: "Thou shalt love thy neighbor as thyself."

Ministers must remember that unless it is "the word of the kingdom" that is sown, "the good ground" itself can not "bring forth fruit."

SACCHIDANAND.

We are indebted to the *Indian Social Reformer* for the summary of the Hon. Mr. Justice Chandavarkar's address on SACCHIDANAND. After an elaborate and even exhaustive explanation of the poetical and figurative character of Hindu sacred and secular literature, the learned lecturer tells his audience that the word—"SACCHIDANAND" is made up of three words *Sat*, *Chit*, *Anand*—each expressive of the sublimest truth and therefore the whole forms the true animating principle of life." And then he adds:—

sat { (1) stands for that which exists. "I am"—
what the Jews called *Jehovah* "I am
that I am."
(2) stands for *Truth*, and *Truth* was the
very source of Life.

"Now, what is the meaning for us of this *Sat*?" he asks, and proceeds to give his answer. "If God is," says he, "and if God is *Truth*, it means to us that as He is, so we are; as He is *Truth*, so we ought to be *Truth*—that is, in other words, we must be *affirmative* in life And the deduction from it as applied to Man, is that he has a real existence, he too must stand for truth, and therefore Self-Reverence must be his first conception and ideal of himself and his life."

Chit stands for Intelligence, Reason, the *Mind* which analyses, Knowledge which examines.

"God is *Truth*; and God is *Reason*. The deduction from that for us is we must be *rational*; men of culture, learning, and trying to know and to reason, looking into the problems of life, trying to study them, and wield them as rational creatures."

Anand—"It contains two ideas: one, the idea of *action*, of *strenuous life*; the other of joy."

"So it means the joy of action; and the best English translation of it that I can think of is 'repose of Energy' So *action* guide by *self-control*, *work* by *self-restraint*, this is what is meant by *Anand*."

Summing up the whole

"We have then" he says, "in *Sacchidanand* an epitome of life's law. It is an expression which ought to form our watchword—so deep is its meaning, so sacred its tradition and source, and so inspiring and lofty its ideal. We must have self-respect and confidence in ourselves—learn self-reliance because we are as God is "I am"—we, the children of Truth, as He is the source of

Truth. That is *Sat*. We must acquire knowledge—and that means, we must be *cultured*, not superficial but deep in thought, knowing to think and reason well and not carelessly and in a slipshod manner. That is *Chit*. But, above all, we must be *Men of action*, calm, self-restrained, and self-controlled—not guided by mere impulse or blind force or thoughtless suggestions but serene, cool, self-possessed in action, remembering that "work is organised victory." Here is the old light of the *Rishis*—*Sacchidanand*—at once the grandeur and grace, the light and the loadstar of our poetry, philosophy, religion and literature.

Such is the truly learned exposition of the term *Sacchidanand* as reported to have been given by the lecturer to the Students' Brotherhood in the Prarthana Samaj Hall last month. But after carefully going over the address we could not resist the temptation of exclaiming, that is like putting new wine into an old bottle, and were forcibly reminded of the attempt that is now being made in certain quarters to read new thoughts as affected by Christian teaching and civilization into old expressions. Even if we accept the lecturer's remark—here is the old light of the *Rishis*,—still the idea forces itself that his attempt is like putting old wine into new bottles for he was addressing modern students, very probably quite innocent of what *Sacchidanand* meant to the ancient *Rishis*. However that may be, we must confess, we were struck with the air of self-sufficiency of the question with which the learned lecturer concludes his address. "What better source" he asks, "of illumination and elevation do we want than this beautiful and sublime expression?" May we ask in return if mere expressions and abstract ideas, however grand they may be, form an all-sufficient incentive for sinful humanity to live the life of spotless purity and to reach the goal before it, even God the Father? It is probably because of the inadequacy or insufficiency of such ideas or expressions, that the Logos, the true *Sacchidanand*, in fulness of time, to satisfy the holy aspirations of them that His hands fashioned and on or in whom His own image had been impressed, incarnated into the world and being in the form of Man, both by example and precept, with all magnetic potency and tenderness of divine love, drew and still draws through His Spirit all men to Himself and whispers into every listening ear "*I am the Way, the Truth, and the Life*." Will the Hon. Mr. Justice Chandavarkar hear His voice? Will proud India hear the voice of this humble Nazarene? May God hasten His Kingdom!

Christian Patriot.

—:—



AS HAPPY AS A CHILD.

A dear old nurse who has become deaf and nearly blind, said to one who pitied her: "You are mourning for me, my dear, and there's no need; I am as happy as a child. I sometimes think I am a child, whom the Lord is hush-a-byeing to my long sleep. For when I was a nurse-girl my missus always told me to speak very soft and low, to darken the room, that her little one might go to sleep; and now all noises are hushed and still to me, and the bonny earth seems dim and dark, and I know it's my Father lulling me away to my long sleep. I am very wel content, and you mustn't fret for me."

—The Watchward.

Had Russia fifteen months ago the navy she is about to build, Japan would not have begun war. For the rehabilitation of Russian sea power the Tsar has sanctioned a project for the expenditure of \$800,000,000. Shipbuilders of the world are in eager competition for the work, and Charles M. Schwab confirms the report that contracts for several new battleship will be placed with American builders. In this event the Bethlehem and Midvale plants will be called upon to furnish millions of dollars worth of armor, while Delaware River shipyards will doubtless participate in the work of construction. An informing article on this subject will be found in a recent issue of the "Public Ledger."

I said: "Let me walk in the fields,"

He said: "Nay, walk in the town,"

I said: "There are no flowers there."

He said: "No flowers but a crown."

I said: "But the skies are black,"

"There is nothing but noise and din;"

But He wept as He sent me back;

"There is more," He said, "There is sin."

I said "But the air is thick,

"And fogs are veiling the sun."

He answered: "Yet hearts are sick,

"And souls in the dark are undone."

I said: I shall miss the light,

"And friends will miss me, they say."

He answered me: "Choose to night,

"If I am to miss you, or they."

I pleaded for time to be given;

He said: "Is it hard to decide?"

"It will not seem hard in Heaven

"To have followed the steps of your Guide."

—SELECTED.

HAPPINESS.

"I am so tired of Duty's" I cried,
 "Her changeless front, unsmiling and stern-eyed,
 Dismays my spirit and repels my heart,
 Release me from her thrall, bid her depart
 From the circumference of my circle, and
 Let happiness, the bright-browed angel, stand
 Within her niche, my life to glory.
 Lo! simultaneous with my bitter cry
 Departed Duty, the austere of look,
 And straightway in the spot that she forsook
 There stood an angel of such glorious guise,
 I could not see her face with mortal eyes,
 But in my heart there surged a rapture sweet
 And down I flung me prostrate at her feet,
 "Thou art that long-desired Happiness
 Whose smiling eyes have come my life to bless,"
 I murmured as I kissed her garment's hem.
 She lifted me, and raised her diadem,
 That I the glory of her glance might bear
 I looked, and, lo, 'twas Duty standing there!

—Susie M. Best.

4 Some day; till then I'll watch and wait,
 My lamp all trimmed and burning bright,
 That when my Saviour opens the gate,
 My soul to Him may take its flight.

The least flower with a brimming cup may stand,
 And share its dewdrop with another near.

—Mrs. Browning.

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